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A Visit to West Kando.

Hugh Miller.

Meeting of Presbyterian Council.

E. J. O. Fraser.

Some Wayside Experiences.

A. A. Pieters.

Annual Meeting of Federal Council.

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THE KOREA MISSION FIELD

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Editorial Notes.

THE lure of the wild, the pull of the new, the untried and the mysterious waken a response in every virile soul. The wretched and the outcast become interested enough to take notice, but the strong, resourceful, vital spirits are most responsive, because change is *the* condition of progress. Life in the earth and the heavens reveals itself through change,—"first the blade, then the ear, then the full corn in the ear." Newton with his weighted string, Watt with his sputtering kettle, Galileo with his dethroned earth and the Pilgrim Fathers with their faith in God are samples of the votaries of change who have not only turned the earth upside down but the heavens as well, bringing order out of confusion in the realms of mechanics, physics and astronomy as well as in the kingdom of God! In this issue of **THE KOREA MISSION FIELD** reporters, who also are contenders in the high places of the field, deliver the latest information which enables us to take latitude and longitude to determine our position and reveal the advancement made during the past year in the cause of Missions in Korea. To our question "Watchmen, what of the night?" Lo! the watchmen appear with responsive salutation "The morning cometh" and in proof lay samples of their garnered harvest at our feet.

MR. Hugh Miller, Secretary of The British and Foreign Bible Society, having learned that "No Man's Land" in Manchuria looked to him for its supply of Scripture literature, that he might more intelligently bound the situation, made a personal tour of the region and in his article "A Visit to West Kando," shares with our readers the informing experiences of that trip. It is to be expected that Manchuria, an extensive, fertile and mountainous country, should become possessed by the Chinese who own it and who live just south of it in a poverty which precludes three-fourths of their number from ever having their hunger satisfied, but that 250,000 Koreans should have swarmed thither in the past few years and are still going in an increasing stream is due chiefly to a general desire for all-around betterment. These new-comers are from the best of the Koreans, who emigrate in the best way, getting out from country and kindred "for good and all," bringing their families and possessions of all sorts in true Abrahamic fashion;

expecting to plant themselves and to root and flourish in the land of their adoption. In this they are not disappointed, for the poor Korean farmer becomes well to do and speeds along the road toward prosperity. How he manages to suffer privation, to endure, to succeed and to triumph, gathering steadily about him the comforts of home, education, and religion are touched upon by Mr. Miller, as also his normal and creditable relations with the Chinese. The Christian Korean's influence for good upon the Chinese and upon his non-Christian fellow Korean are noteworthy.

REV. William Scott graphically passes in review the salient features of the Twentieth Annual Council of the Canadian Presbyterian Mission. An inspiring evening was devoted to the reminiscences of three of the veterans who set the pace for the Mission twenty years ago. These "three mighties" or "grand old men" whose eyes are undimmed and their natural force unabated, but rather increased, dwelt chiefly on the goodness of God, Who had so graciously enabled them from counting their converts by tens as at first, now to count them by thousands, and to have increased their Mission staff from 14 to 46. Readers will be interested in the list of subjects discussed and the statistics touching relative number of Christians and non-Christians and also of foreign and native money used in the work in the Canadian Mission. The relation between this Mission and its Home Board, which was represented by one of its secretaries, Rev. A. E. Armstrong, is seen to be vitally tender.

MR. William P. Parker presents the report of The Southern Presbyterian Annual Meeting. Country itinerating is declared to be the most important feature of their work. After showing the advantages of several brands of autos in getting about rapidly and easily a knock-down illustration is given of how they sometimes work the other way. Two branches of the work seem to have been most blessed of God, Sunday Schools for non-Christian children and tent work in unevangelized regions. "A little child shall lead them" is being verified in that Sunday School children have brought their parents to the tent meetings, which sometimes have numbered 1,200 hearers. Day Schools also have prospered not only in the ordinary way but evangelistically, the pupils bearing the Gospel message far back into their distant homes. A case is cited of a non-Christian offering his guest-room for Gospel services when a church or a tent was wanting, this man volunteering an eloquent testimony to the effect that from his observation Christianity was very far superior to any other religion. Mr. Curtis, of the Presbyterian Mission in Japan, conducted a series of talks on prayer so helpfully that a whole morning was set apart "for humiliation, prayer and confession before God."

THE Seventh Annual Meeting of The Federal Council of Missions in Korea was not only excellent in spirit but also in its deliberations. These were enriched by visiting brethren of note who participated in the discussions and also delivered inspirational and thoughtful addresses. An afternoon session was chiefly devoted to a conference on the needs and the work of the Red Cross in Siberia, a very helpful presentation being made by Raymond S. Curtis, American Consul. An interesting feature of this meeting was the plea of the Northern Methodist Mission that it be permitted to share in the evangelization of vast Siberia on the ground that Christ charged His Church to preach His Gospel "among all nations, beginning at Jerusalem." The hopeful feature in this is that both Korean Presbyterians and Korean Methodists feel that they cannot live in a worthy way without an outlet for activity in foreign mission enterprise; "He who blesses most is blest." God doubtless plans that the war shall brush so many obstructionists aside as will insure that His free Gospel may be freely preached among all nations! Will Christ's Church *United*, worthily meet God half way?

A Visit to West Kando.

BY HUGH MILLER.

Kando was the home of the Koreans in the days that are now remote and within recent years many of them are returning to it. Kando means an island, because its boundaries are rivers and the Koreans usually speak of it as West and North Kando. West Kando is in the Moukden and Chang Chun provinces and North Kando in the Kirin Province of Manchuria. Kando is sometimes used as if it were synonymous with Manchuria but I do not think the Koreans do this. When the Japanese speak of Kando (Kanto) they mean North Kando, the territory that for so many years was in dispute between the Korean and Chinese Governments and was the "No-man's land" lying between China and Korea, until 1909 when the question was settled by China securing the control of the disputed territory. She was to accord to the Koreans living there, who were three times as numerous as the Chinese, the same privileges accorded to her own subjects.

My visit was to a part of West Kando in the company of the Rev. T. S. Soltau of the Northern Presbyterian Mission, who has been working in this field and who has since, with the Rev. W. T. Cook, been appointed to open a new Station of the mission at Shin-ping-fu, with the missionaries of the United Free Church of Scotland.

We entered Kando by crossing the Yalu about two hundred miles from its mouth and visited some churches on our way to Shin-ping-fu, where I separated from Mr. Soltau and went on to Fushun and Moukden. And it is of this part of West Kando that I write.

The country is mountainous and has attracted the Chinese from the overpopulated provinces of Northern China and Koreans from the less fertile mountain sides of Korea. It was the Koreans who settled in these mountains and valleys that first attracted the attention of Dr. John Ross of the United Presbyterian Mission at Moukden to the people of

the then Hermit Kingdom and who first in any large way called the attention of the missionary world to it. As early as 1875 he began a translation of the Scriptures into the Korean language and by 1887 had the New Testament translated and printed by the British and Foreign Bible Society. He travelled a great deal among these settlers and was continually urging their claims. In those early days Korean and Chinese colporteurs travelled among this pioneers, directed by Mr. Turley the assistant agent of the British and Foreign Bible Society at Moukden. Within recent years it was decided that the work of providing the Koreans in Manchuria with the Scriptures could be done more conveniently from the Korea Agency of the Society, and it was in order to acquaint myself with the conditions in this field that I made the trip in the hope of more intelligently co-operating with the foreign missionaries assigned to this work as well as with the Korean missionaries sent in by the Korean Presbyterian Church. Two colporteurs from Korea have been working in this field for four or five years under the direction of missionaries stationed at Kangkai but owing to the difficulties of reaching the scattered Korean population they have not met the needs. The roads are very bad and in the rainy season are almost impassable, being mainly rivers at that time. In the winter the cold is intense and the snow deep and the settlers have not formed themselves into villages as in Chosen, except where they are growing rice, but have built their houses on the lands they are to farm and this is usually on the highest reaches of the mountains. This involves a tremendous amount of hard travelling for the colporteur, whose mission it is to visit these lonely homes and give them an opportunity to obtain the Holy Scriptures that are able to make them wise unto salvation.

The soil of Kando, whether on the mountain-sides or in the valleys is exceedingly fertile;

and the settlers are able to secure much larger returns and with less labour than in Chosen. These farmers have ruthlessly burned down the forests to clear the land to sow their crops and the Koreans especially, after three or four years move farther in and do the same thing over again. Thick haze-like clouds of smoke hung over the mountains by day and at night the lurid sky reflected the glow of the blazing fires. Charred stumps and decaying burnt logs were to be seen everywhere, speaking of the sacrifice of the future for the present.

Beans, maize, barley, wheat, kiaoling (sorghum) and millet are the main crops, and a good deal of ginseng is grown by the Chinese on the high mountain sides, as well as the usual vegetables. Judging from the number of community drying houses for silk I saw, sericulture is being given a good deal of attention and with proper encouragement is destined to become a very large item in the trade of the country. Rice is not grown except where the Koreans are. It is commonly said that the Chinese in Manchuria do not know how to make the rice fields or how to grow the rice, and it would seem so for all the rice fields I saw were cultivated by the Koreans except in one place where I saw a Chinese farmer ploughing fields that had been made by the Koreans. The season is very short for rice growing but by using a specially selected seed the Koreans had no anxiety about being able to harvest the crops and so far the results have fully justified them.

The Koreans have prospered far beyond what they could have done in Chosen although they eat much more millet, sorghum and maize than they do at home. Chinese merchants readily buy all the crops that the Koreans can raise and these war years have been years of unthought of high prices for all cereals and especially for the soy bean that gives such a sure and bountiful crop. Where the Koreans have been able to make rice fields they are well-to-do. A farmer, who was lifting water by swinging scoops from a river by three stages to the bank and then conveying

it by a long ditch to his rice fields because the rains had not come and the time for planting the rice had, said that if all went well, in spite of the cost of the extra labour, he would probably clear one thousand yen on the year's work. This is exceedingly good for what in Korea would have been a tenant farmer in poor circumstances. I was impressed with the vision of the possibilities of the future that many of these men have. Here and there men would point out the possibilities of the valleys for rice growing and future prosperity. Instead of the tale of insufficient land and returns, the "it can't be done" heard so often in Korea is replaced by a story of well done in the past and of hope in the future.

As a rule the Koreans do not secure ownership of the land. For the first years they usually rent from the Chinese owners by giving as a rental a share of the crop harvested, usually a half, and later by leasing for a term of years and giving as the rental the use of a certain sum of money for the period agreed upon. If the Chinese landowner is unable to return the money at the stated time, the fields become the property of the Koreans and this is usually to the advantage of the Koreans. If the Koreans had capital to use in this way to begin with they would be saved much of the hardship of the first year or two but as it is they are mostly without ready capital and burdened with debts contracted in the old country.

It is not surprising that many Koreans are moving into this new territory. They have much to gain and little to lose. The official returns give the number of Koreans in Manchuria as 250,000, but many of them settle far from the Japanese Consulates and fail to register and the census statistics must be incomplete. I saw more Koreans on the trip than I expected to see. On our first Sunday at the meeting place 180 people met for divine worship. One day we stopped for lunch at a Chinese inn which had a Korean for a proprietor. In the course of conversation I asked

this man if there were any Korean houses in the district for none could be seen. He replied that there were five hundred and before we left several Koreans had dropped into the inn.

On a Saturday morning as we rode along a mountain trail we saw a large Korean building on the opposite mountain side and I was told it was the school. On another ridge a church building was pointed out to me. A dozen Korean houses were not to be seen and I wondered where the school got its students and the church its congregation. I failed to make a record of the number of students in the school but 234 people met in the church for the Sunday morning service at which Mr. Soltau preached. I, myself, had gone to another church seven miles away where 148 people assembled.

At another place we arrived late in the evening but one of the Christians asked if they could have a service. Mr. Soltau said if they wanted one he would preach. The church had a bell and it was rung. In a short time 80 people gathered together although it was a Monday night and the people were working from sunrise to sunset of a May day in the fields. I was told that last winter there was a constant stream of immigrants and a man said that on one night 800 people had to be accommodated in a wayside village.

The Koreans seem to live on friendly terms with the Chinese, who are the landowners and the comparatively wealthy residents, but the one does not seem to learn from the other although there is room for mutual exchange of ideas and methods. As illustrations, I think the Koreans could learn from the Chinese how to clothe themselves warmly in the winter. The Chinese use much clothing and some is furlined to keep them warm in their large but comfortless houses, while the Koreans depend more on the heated floors of their small rooms than on their clothes for warmth. But when they have to go out in the intense winter cold they suffer. Especially is this true of the women who in zero weather

have to prepare the food of the family in open mud-floored kitchens, and many of them die through colds and diseases contracted in the severe winters. The Chinese have learned to use furs in their well adapted and quilted clothes. In one Chinese home where we stayed a number of rabbits disputed the privileges of the earthen floor with the baby, chickens and dogs and when I asked what they kept the rabbits for I was told that it was so that the women could have furs to line their waists with. It seems to me that the Korean must adapt some of the Chinese methods of clothing in order to withstand with some comfort the rigours of the Manchurian winter. On the other hand, I think the Chinese might learn from the Koreans the habit of washing their faces and hands and cleaning their teeth each morning. These are but surface illustrations of how each might help the other. The Korean uses a bull or cow or both in his ploughing and carting but the Chinese uses horses, mules, donkeys and oxen in varying numbers and combinations.

Many Christians are among the Koreans settling in West Kando and most of those I met were from the northern counties of the North Pyeng An province. There was every evidence that the interest of these Christians in religion was unabated in the new country. The meetings in the various churches were surprisingly well attended and the members were building or purchasing suitable places of worship, supporting their pastors and helpers and, in more than one place, were maintaining schools for the education of their children. They did not seem to be concerned about the expense of the schools although in more than one place the difficulty of securing suitable teachers was frequently spoken of. In one place, in particular I remember, the church officers were greatly exercised over the scarcity of women teachers. The only women able to conduct a school along modern lines are young and are not allowed as yet by custom and preference to go so far from home, kith and kin, even to teach school. In this place the

church was willing to pay a suitable salary to any girl who was a graduate of a school in Chosen and in addition was willing to provide her with a husband from among the best educated of their single young men if she would only come to teach their girls. Mr. Soltau said he would do his very best to secure them a suitable teacher and as he knew of two or three unmarried girl graduates I hope he has succeeded. It is encouraging to have these people so far from home and hid away in these mountains thinking so seriously of the education of their daughters. Some of the boys are being sent back to Chosen to complete their education.

I found that the Christians hold Bible Classes in central meeting places for about ten days at a time as is the custom in Chosen. I was speaking to a man and said it must be very dull in the winter, when the ground is covered with deep snow and so very cold that no outside work can be done. He said, No, the winter months are the best months of the year for real pleasure. I said, how could that be? To which he answered, He attended the Bible Class. But, I said, you attend but one and that lasts for only ten days and there are many days of winter left without any Bible Class. No, he said, I just go from one Bible Class to another and I have lots of pleasure. This made me think of a story I heard many years ago of a tourist in a North of Scotland town asking one of the natives what they did to amuse themselves, for they had no opera or theatre or other place of amusement to go to. The Scotchman replied, that that was not so. They did have amusement and all they wanted. What is it and where do you go to get it? Oh! was the answer, we just go up to the station to see the eight o'clock train come in. How many in our home land would go the rounds of ten days' Bible classes and find real pleasure in it?

The Sunday schools are well attended and as is the custom in Chosen most of the adult Christians attend it. The Sunday school for every body and everybody in it is the order of the day.

In that new country they are more heavily handicapped than the Christians in the home land in conducting live up-to-date Sunday school. Many are long distances from post offices and even when one is near it is impossible to transmit money through them for the payment of helps, papers and books that can only be secured in Chosen. In these out-of-the-way places the Chinese postal arrangements are away behind the times and the service is bad. But this is no exception to the general order of things in Manchuria. When it comes to roads and transportation facilities, inns, and other conveniences of travel, those of us who live in Chosen should be profoundly thankful that our lines have been cast in pleasant places.

I was told that the Chinese are much interested in the Korean Christians who erect their own churches, pay their own pastors and maintain schools for their children. It may be that those scattered Korean Christians who preach where they go will be used to pass on the word of truth to the quiet, conservative Chinese residents, who certainly are not irreligious, for under every green tree on the roadside there are the "spirit houses" often made out of Standard Oil boxes, where incense is burned and prayers said. There are more evidence of superstitions in the Chinese villages and towns than I have ever seen in any part of Korea.

It is commonly reported that many Koreans going into that country from Chosen, although not Christians themselves, seek out the Christians for advice and counsel. This says much for the character the Christians have won and I hope they will live up to the confidence placed in them, and be able to instruct their fellow country men in the way of life as well as be helpful in happily settling the non-comers.

I feel very confident that there is a great opportunity, among the new settlers especially, for the rapid development under wise leadership of a self-supporting and self-propagating Church. Besides this, the Koreans are destined to be large factors in the economic and political development of this new and rich territory.

The Twentieth Annual Council of The Canadian Presbyterian Mission.

BY WILLIAM SCOTT.

Our Twentieth Anniversary—perhaps that accounts for and excuses the fact that we were almost three weeks in session. The council convened at Wonsan Beach on July 5th., and cloudy weather, with a fairly constant shower-bath supply from above, kept us cool throughout, without dampening our spirits overmuch. The late date of meeting broke into language school but brought its compensations. It brought a greater number of visitors from sister missions; and it brought welcome visitors from Canada. We were glad to welcome Rev. A. E. Armstrong, assistant secretary of our Foreign Mission Board, Dr. J. A. Macdonald, of the Toronto Globe and Mrs. and Miss Macdonald. They came to us with words of cheer and encouragement, such as our mission, according to one of our pioneers, had never before been privileged to receive. They took part in all our deliberations like fellow missionaries, and made us feel how intimately we were linked with the home base.

It was a happy thought of our retiring chairman to ask the pioneers of twenty years ago to regale us one evening with reminiscences. We are grateful to God that all of them are with us yet—all of them on the field this year,—with but one exception. Twenty years ago they came, a small band of five: Rev. and Mrs. Foote, Rev. Dr. and Mrs. Grierson, and Rev. Mr. Macrae. The three—will they rebel if I call them "Grand Old Men"—gave us a chapter out of a pioneer missionary's life. Their voyage to Korea and the first impressions; the blazing of the trail in Ham Kyung province; remembrances of God's good providence in protecting the little band and delivering from sickness and danger; the establishment of work in Wonsan, Hamheung, and Songjin,—all made a pleasant story. We younger men renewed our vision when the

good doctor recounted his trip into the interior with the avowed object of visiting every single Christian there. There were few in those days, a man here and a man there, and often a two days' trip between them. But the venture was made, and the result—in those first days converts were reckoned by the tens, today, after twenty years, we reckon them by tens of thousands. Mr. Macrae recalled the days when they prayed for re-enforcements, hoping in the midst of their toil, and toiling on in hope. Returned recently from a prolonged furlough in Canada he marvelled at the increase in our staff. And well he might, for during the first ten years, from 1898 to 1908, but fourteen names were on the roll, compared with this year's record of forty-six.

During the Council three sessions were given over to conferences on Educational, Medical, and Evangelistic work. Under the first head—whether or not, and how to establish Industrial Work; school dormitories and their use as evangelizing agencies; the ever more pressing country school problem; and the supreme question of conformity to Government Regulations, were all considered. It was thought wise to defer decision on the last named until after the meeting of the Presbyterian Council. The Medical conference was enlivened by the remarks of two visitors at the Beach. Dr. Christie of the Mukden Medical College told his experiences during the plague, and Dr. Eckfelt described the method of dealing with it. The conference on Evangelism was illustrated by charts, two of which showed the relative proportion of Christian to non-Christian in our various stations, and one which showed the proportion of foreign and native funds used in church work. We heartily recommend this method, for we found ourselves startled by

many new revelations as they stared at us from the heart of a diagram. The two main facts to strike home were, first, the tremendous columns which represented the unevangelised masses in the Hamheung and Songjin fields, and second, the proportion of Christian to non-Christian in Kando. This latter might not be without interest to others, so let us state the facts.

In our whole Canadian mission field the proportion of Christian to non-Christian is one in 107; in all of Korea about one in 67; while in North Kando every 45th man is a Christian. With regard to finance, our diagrams showed that of all moneys used in our field for church work (not directly evangelistic) 50% is raised by the Korean church. This fact, together with the knowledge that we still have dense masses of non-Christian population, often far beyond the influence of established churches, has decided us to gradually withdraw all foreign money from the support of church helpers, etc. and put more into direct evangelistic work.

I am afraid that space will not permit more than a mere enumeration of a few of the topics our visiting secretary discussed with us. Conferences on "Publicity and the Need for Educating the Home Church," and the importance attaching therefrom to the Home Base Committee; "A Language School for Korea;" "Length of Term on the Field;" and the allied question of "Furloughs and How to Spend them;" questions of salaries and allowances, education of missionaries' children, and many others. The exhaustiveness of the list of topics propounded was a surprise to most of us, and drew us closer to the men on the Home Board whose interest and care for us was thus revealed. There were subjects of personal interest to the missionary that we would never have dreamed of broaching, but Mr. Armstrong made us feel that nothing is insignificant or without concern to the Board which would free

a missionary from anxiety, either in regard of health, furlough, income, or children's education on the field or at home. In relation to our work, moreover, our vision of the missionary's part in world evangelization, and of the place of the latter in the life of the home church was renewed. The announcement of the proposed Forward Movement in the Canadian churches to be begun this winter revived our faith in the need of Missions both from a national and from an international point of view. To have Canada awake, alarmed for her own and the world's salvation—that was the note that rang in our ears. And we missionaries were made to feel that our part was not insignificant. We were asked to state our needs for the Korean Mission in every line of activity. The mind naturally went back to the remarks of our pioneers. In their day the answer to their estimates invariably was, "Can't you prune a little?" Today the request comes from the Board, "State your needs, and we'll put it up to the Church at home." And we all say "God bless the home Church in its projected Forward Movement".

We were favoured, too, in having Dr. and Mrs. Macdonald present during our council. It was decidedly heartening to hear the editor of the "Toronto Globe," again and again profess his faith in Foreign Missions, and express his appreciation of their worth as a factor in establishing a righteous national life, and permanently securing international relations. Our Women's Board was represented for the first time at our Council by Mrs. Macdonald. She missed nothing throughout our meeting and learned at first hand our conditions and needs, aiding us not infrequently from her personal knowledge of conditions in other mission fields she had visited.

So all considered we feel that we have a sufficient excuse for having been three weeks in session.

Report of Southern Presbyterian Mission Meeting, Held At Soonchun, Chosen, June 20-28, 1918.

By WILLIAM P. PARKER.

We pause! The work of the year seems drawing to a close as it is already the middle of June, and our schools are being closed for the summer, itinerators are returning from their last trip till fall, and the doctors are getting into the rush of the fight with hot weather pestilences. We pause for a moment, look back over our year, and then rush for pen and ink with which to write down what we have done. For Annual Meeting is almost due, and, what with the rush of getting ready and off and other duties there will be little time to write reports later on. So a pause may not mean a rest, for it is decreed by those in authority that the missionary must tell about his work, and the missionary loves to tell about what he has been permitted to do, but not always is it a joy to tell of it on paper, for not always does the ink flow as freely as the tongue. And so, again, after the rush of Annual Meeting is over, we pause, and as we pause we write. Dear reader, as you peruse what we have tried to tell in a very few words of our year's work, may you read with the joy and deep knowledge of God's presence with His people here that we who write do feel. He has most richly blessed His work among these people, and to Him is due all the praise.

Country itinerating is the most important feature of our work, we believe, and it is the source of most real joy to the missionary, as well as the part of the work that is most stressed. It is not the problem that it was before the day of modern travel, but now, with one automobile (Universal Make) in our mission, and its many children, the Smith Wheel Attachments, the country itinerator can make his churches in the same time that it used to take him to hold and mount his native donkey. The days of good roads throughout Korea have come in, and it is with rejoicing that the itin-

erator notes the improvements; till one day it rains, and then, halfway out on that great turnpike of which he has been bragging, he finds the bridges down, and no possible way of passage. Or perhaps he may only find where the natives, in their zeal for irrigating a rice field conveniently, have dug a deep ditch square across the way—or, rather, he does not find it till afterwards, when, his Smith Wheel smashed, and his tracts and books scattered to the four winds, he feels that he is more literally, if not more truly, scattering the gospel than in the days of old. Fortunately the missionary is not without his sense of humor, nor does he fail to have occasion to use it; with this sixth sense, good legs, and strength given by necessary exercise in the days of hardship, he picks himself up, and makes his appointment—on foot. The itinerator's work consists in visiting churches, carrying on meetings in unevangelized territory, and conducting Bible classes, both in the country churches and in the Mission Stations. This year, even in spite of high prices, which made leaving home harder than ever, all classes were well attended, and Kwangju reports the largest enrollment yet. Special evangelistic services were held in connection with the men's class at Kwangju, and also two weeks of special evangelistic work was carried on during January at Chunju. These meetings proved to be real revivals both for the Christians and for the cold church members, while the workers feel that they were more than repaid for the extra efforts put forth.

In looking over the station reports one is impressed with the fact that two branches of the work seem to have been most blessed of God, and to have had the greatest results; i. e., Sunday School work for heathen children, and tent meetings in unevangelized territory. Our country churches show a marked improvement

in regular Sabbath Sunday Schools, and also they have gone forward with work among children with heathen parents. Of course this work has shown the most marked success where a foreigner has been able to superintend, in and around our stations. The married ladies, trained nurses, and educational workers have given much of their time to Sunday School work, and have been untiring and un-failing in their zeal and earnestness. Connected with the Sunday Schools are held prayer meetings on certain nights of the week, especially for the unconverted, the children bringing their parents out to hear the Word. From these Sunday Schools have sprung up regular meeting places and churches, and more and more of both the children and parents are being received into the church.

Tent meetings are more or less a new departure in most of our stations. Soonchun has made the most progress in this line, and has had such good results that other stations are trying the plan also. The tents are crowded, and in some cases as many as twelve hundred in one day have attended the meetings. From these meetings beginnings have been made towards the establishment of permanent places of worship, and many have shown a true desire to believe. This work, of course, must be followed up, and herein lies a difficulty that it is not always easy to meet, but in special cases where the occasion calls for it, churches are established, and always the territory is visited again and again.

Our schools have been steadily advancing both in the number of students and in the grade of work done. We have schools for both boys and girls in each of our stations except Soonchun, where, as you know, the government closed us up because we did not feel that we could conform to the new ordinances. The schools have had a good year, and those in charge feel much encouraged with the products turned out. The girls who go out seem to have even a greater influence proportionally than the boys, and through them all the Gospel is carried back to the country and

is reaching those who have never heard it before. We decided this year to combine our boys' schools, and instead of trying to have all of an equal grade, have only two principal boys' Academies, one for each province. In this way we hope to raise our standard of work.

The medical work of the mission seems to be in fine shape, and from each station come most encouraging reports. Our earnest Christian doctors always keep in the front the evangelistic side of their work, and tracts are given out and preaching done, so that none who come for the healing of their bodies go away without medicine for their souls. The leper work at Kwangju deserves special mention. The year shows ninety members and one baptized elder in the church established at the leper hospital, and Dr. Wilson testifies to the fact that these pitiable people make some of our happiest and most consecrated Christians.

Although we cannot say that the year has been one of remarkable growth, we do feel that we have held our own, and in holding our own, have, with God's help, made real progress, for while the results may not show up as well in numbers as during some previous years, we feel that those who decide to believe now, are beginning to realize more what it means in what they have to give up, and thus we believe that our results now are more permanent. One quotation will show what an impression Christianity is making upon these people.

"On the visit of Mr. Crane to Posung Magistracy, where there were several Christians but no church buildings, he was proffered the guest rooms of an influential citizen (himself not a Christian) of the place, in which to hold special services. This man delivered the following striking testimony:

"I have seen several religious bodies, and I know Christianity surpasses all other religions. Your membership is largely composed of poor and ignorant folk, and yet when proselytising bodies come and try to induce them to

leave you, they cling to the faith, although they do not realize its full meanings or doctrines. That to me is an evidence that it satisfies their souls' yearning. Furthermore, it is the most powerful. A young friend of mine spent all his wealth gambling, drinking, etc., and became thoroughly unreliable, refusing to pay his debts. Then he suddenly became a Christian, stopped his drinking, began paying debts, and is now a most respectable citizen. I know men and I know that they do not change their habits. That man received power from elsewhere—from above!"

In conclusion we would say again that in telling of our work we would have no spirit of boasting or pride in ourselves, for we know that only as God has been pleased to use us

have we been able to accomplish anything for Him. We were especially blessed this Annual Meeting by a series of talks on prayer, given by Dr. Curtis of the Presbyterian Mission in Japan, and one whole morning was set aside for humiliation, prayer, and confession before God. These talks and this season of special prayer helped to make our meeting one of our best, and we all feel inspired to go forward during the new year more fully consecrated to Him, Whose we are and Whom we serve. Pray for us that we may never grow cold in our zeal in true service, and that we may ever go forward, used of Him, more and more willing and ready day by day to do His bidding in all things whereunto He may call us, faithful in the least or in the greatest thing that He would have us do.

The Australian Presbyterian Mission.

BY D. M. LYALL.

The work of our Mission has suffered this year from the ill-health of several of the staff and from the fact that one of our two medical men has been absent on war service. Nevertheless the reports of the stations, three of which have been one-man stations during part of the year, show a gratifying measure of progress. It is true that the check to extensive progress, which we suffered seven or eight years ago, has not yet been overcome, although one station reports a growth of twenty per cent in the number of its adherents. But positions previously won have been consolidated, and a force is being prepared which we believe will, under God's leadership, win great victories for the Kingdom in the very near future.

Although growth in the spiritual life is hardly capable of tabulation various reports speak of this all important kind of progress. Revival services were held in many places. While not many can report large permanent gains of new believers all testify that the effect was a quickening of the spiritual life of the church people. This will surely lead to the other desired result in the days to come. Again this

year has seen a decided growth in the matter of Bible study. The annual classes and other smaller classes were well attended and the people seem to have a greater desire to study the Bible than ever before. There is a greater desire to hear and study the Word of God, a deeper desire for constant communion with Him, and a keener interest in the salvation of the non-Christians. In some of the Churches the members have each selected an unbeliever for whom they daily pray and for whose salvation they have promised to work.

Sunday School work in this province has improved out of all recognition during recent years, and this fact has certainly had its effect in the deepening of the spiritual life of the people. The study of the Corinthian letters this year has been very close and the people have been delighted to observe the resemblances between the life of the Church of long ago and that of their own to-day. It is a glad experience for a missionary to go to a Church where a few years ago Sunday School meant the plain reading of the lesson helps, often without any reference to Scripture itself, and

to find a well organized Sunday School carefully graded and taught along lines that are pedagogically sound. This is not altogether an unusual experience. Sunday Schools for non-Christian children are still carried on wherever there are missionaries to lead them, though it should be said that in one Church at least the Session has taken these schools under its care. This work, more than some other kinds, is bread cast upon the waters, but those who are doing it are content to sow in faith expecting to see the increase in due course.

The new spirit that is in the Churches shows itself in a greater desire for reading matter. This is very noticable in almost every direction. Anything that is well got up will command attention. Where missionary agencies provide the desired literature the people will joyfully buy it. If not they will get it elsewhere. The "Christian Messenger" has a fair circulation, but not what it might obtain were it more attractively got up and differently edited. The new "Theological Review" which has met with such instantaneous success is edited by a member of our mission and we therefore feel that we have made no mean contribution to the supply of reading matter for the Christian public. As yet however the supply is by no means equal to the demand and this fact must call for the careful consideration of all interested.

It is pretty generally understood that the problem of self-support in South Korea is not what it is in other parts. The rich here are richer and the poor poorer than in the North and as the Christian constituency almost entirely belongs to the latter class it is a difficult task to get the young Church to stand on its own financial legs. The Mission has had a man at work in its territory for part of the year organizing co-operative societies and teaching various industrial methods. One of the stations describes this work as follows "Tak Imjo's work in connection with our station had its centre in Kosung. Previous to our engaging his services he had been the means of forming a 'Help' society there, so we decided that his

time allotted to us should be spent in developing this scheme. We are glad to report that the effort has been very successful. A small capital has been gathered together in the form of shares and this was disposed of in buying machines of various kinds, rope making, bag making, etc. These were lent out to 13 or 14 of our needy Christian people in various places. Having learnt the method of working them they were soon able to make not only enough to keep themselves in food, but also to pay back money to the society towards the purchase of the machines and a little for rent. Some time ago the financial meeting of the society was held and it had the satisfaction of reporting that the cost of the machines had been realised. This means that each worker had become the owner of his machine and that he now had the means of a livelihood." By these methods other Churches have pulled themselves together, paid off debts and acquired a new ability and willingness to contribute to Church collections. Unfortunately the industrial teacher has had to resign for health reasons and the scheme has not yet gone into full operation, but enough has been done to encourage us to persevere with it.

The wise policy of the Presbyterian Church of Korea has brought it to pass that from the first the Church has supported its own ordained ministry entirely. In the first instance owing to the poverty of our people this meant that Korean pastors were very few and far between, but in the last year or two the number of pastorates has doubled and the present difficulty is not so much to get the stipends as to get the men. The Churches have shown their appreciation of the work of the men they have by raising the salaries of several of them about fifty per cent owing to the present economic stringency. The position of the unordained ministry is less satisfactory, but in several of the stations a measure of progress in the matter of their support by the Korean Church is reported.

In one important respect every one of our stations reports good progress. In the past

the appearance of nearly all our Church buildings has been very little in keeping with their dignified title of "Houses of God." Poorly built, small and dirty, there was nothing about them to call forth reverential feeling in the minds of the worshippers. But during the past year in many widely separated places new, larger buildings of more beautiful appearance and permanent construction have been built. This shows that there is an advance in ideals of public worship in the minds of the people and also a new realization of the fact the Church is a permanent and important part of their lives. Some of the giving for this object represents a real measure of self-sacrifice. One fine new church which was built at a cost of one thousand yèn was paid for almost entirely by gifts of less than ten yen. In another place a women's sewing guild was conducted by a missionary's wife with the object of raising money for a building fund for a new church. If the women had been asked for cash they could have contributed very little, but as a result of their joint efforts with their needles the fund will be enriched to the extent of one hundred yen. These worthier buildings make an evangelistic appeal that is not to be despised and we are glad to hear of an increase in their numbers since the reports of the various stations were presented.

Although no great extensive progress can be reported this year it is good to know that the spirit that reaches out after the perishing is at work. In every part of our territory there are missionary societies at work. Some of them have been formed with an eye to helping the foreign work of the General Assembly, but most of them are concerned with home mission problems. The Fusanchin station gives an account of good progress in the organization of such societies. "A very interesting feature of the work of our Station this year has been the commencement of Missionary Societies, both men's and women's. This had been the ambition of some of our members for a few years; but until this year it was not realised. The Korean pastor's district in Ul-

san was probably the first to begin this work with both a men's and a women's society. Then at the men's Bible Class for the whole of our station the teachers decided to bring the idea before the representatives of the various Churches, in the hope that such societies might be formed in every district. The matter was taken up enthusiastically by the men and resulted in one large society being formed among the men present, the members of which were exhorted to form similar societies in each of the Churches. Just about the same time representative women from our district were assembled at a Bible study class in Fusanchin and at the instigation of the women members of our station the Korean pastors brought the missionary society before the women with the result that it was taken up whole heartedly by them. There is at present a membership of somewhere about 1,000 and as the annual subscription is not less than 50 sen the total income will probably be over 500 yen for the year. The intention is to use this money to support evangelistic work in the unevangelized parts of our station. Probably a beginning will be made with the New year."

Eleemosynary work in some shape or form has been carried on in connection with all our stations from time to time. This year four stations report on such work. The care of the leper is a Christ-like work. The work of the Leper Asylum at Fusanchin has been supervised by one of the members of that station for several years past. The following extract is taken from the report of Mr. Wright who has been the superintendent during the past year:—"During the year it has been extremely difficult to admit even a few of the many pitiable cases that applied for entrance. Since the beginning of 1917 a mixture of Chaulmoogra oil was used among the inmates, and though it has not been given a fair trial on which judgment may be passed it has certainly made a distinct improvement on those who have used it. In many cases the disease appears to have been stayed, the patients look much cleaner about the face and hands and

are much more active than formerly. In consequence of the benefits derived from this medicine deaths have been few—a total of 25 for the year, and these have occurred mostly among those who were not permitted to have the medicine because their disease was in a hopeless condition. As a result there has been no room to admit any but the very worst cases that applied for entrance; in all only 15 were admitted during the twelve months. Another reason that has prevented us from admitting others has been shortage of funds notwithstanding the fact that in spite of the extra claims made upon the supporters at home in these days considerably more money has been received than formerly. Owing to the great increase in the cost of living the monthly expenditure now averages about £100, and in order to keep the expenses even as low as this only the bare necessities are purchased, while the inmates have generally only two meals a day and use a large portion of barley because it is cheaper than rice. For the last six months owing to the high cost of living we have been unable to use the mixture of Chaulmoogra oil which has also greatly increased in price. Thus practically no medicine has been given to the lepers, which is a great pity seeing that it was doing so much to relieve their pitiable condition.

Practically all are deeply interested in spiritual things. Of the 150 inmates 85 are full Church members, of whom 24 were baptised during the year. Apart from any who may be too ill to attend all are regularly present at all Sunday services and daily prayers. The Asylum has of course its own leader and deacons chosen from among the lepers, and when the missionary is unable to be present the services of the Church are faithfully conducted by them."

The hospital at Chinju has had to be carried on without the help of a foreign doctor except for such work as Dr. Jean Davies was able to do in the midst of her language study. Nevertheless in spite of Dr. McLaren's absence the work has made headway. The Hospital re-

port sums up the situation thus:—"In looking back over this year in which we have had to depend so much upon Korean help and to a large extent upon Korean initiative we find that we have learnt a good deal. Our experience of a Korean doctor has been a happy one and has shown us their efficiency. They are certainly able to do better than foreigners in the matter of raising funds, arguing fairly enough that to provide drugs and treatment too cheaply when people are able to pay for them is to underrate their value in the eyes of the ignorant. Their knowledge of Japanese ideals stands them in good stead in dealing with the authorities and their knowledge of their own people naturally gives them a great advantage in dealing with them as patients. On the other hand the foreigner, once known, seems to hold the preeminent place as the poor man's friend. He may be imposed upon by the undeserving; but he prefers that that should sometimes happen rather than that the needy should ever go unhelpt. The missionary obligation which in the first place impelled him to leave his own land is still his inspiration and driving force, striving to express itself in all his work and the institution which is deprived, even temporarily, of his services cannot fail to feel his loss sorely.....

"Our catechist says that in these days he meets with little opposition to his message, since men now know enough about Christianity to be forced to give it the approval of their consciences. People from the country hear him more readily than those from the town. As always we find our greatest opportunity with in-patients and their friends who stay beside them. The poor who bring to us their sick whom they cannot tend themselves, because of other cares and the struggle for existence and the children who often spend months in our wards when they are in their most impressionable stage provide the most hopeful material upon which we have to work and we believe that many of these have entered the Kingdom of God. Our Hospital stands as a great link between us and an unevan-

gelized territory. Men come from various parts, spend a short time in its wards, see for themselves in practice, however imperfectly, some of the ideals which actuate its medical service and carry back to their homes a new understanding of the gospel message. Of many of these we never hear again; but we remember the injunction 'In the morning sow

thy seed and in the evening withhold not thy hand, for thou knowest not which shall prosper, this or that.' One thing we do know and that is that in these lands the dawn we herald breaks and a new appreciation of the grace and truth that is in Jesus Christ is being born wherever there are men whose eyes have seen some manifestation of it."

Meeting of the Presbyterian Council

HELD AT SYENCHUN, AUGUST 29—31.

By E. J. O. FRASER.

The twenty-sixth Annual Meeting of the Council of Presbyterian Missions of Korea differed from those of former years chiefly in two respects. The first was that the members took time to meet for a three days' Inspirational Conference before the meetings of the General Assembly, and the second was that there was not a meeting of the Council held during the session of the Assembly, nor were there any midnight or six o'clock A. M. meetings. A glance at the minutes of the past few years would lead one to feel that the Presbyterian Council was a body that had to meet clandestinely, and that it was impossible to have a single meeting after the close of the General Assembly. As a matter of fact there is a tacit agreement that no meetings are to be held during the Assembly meetings.

Be all that as it may the fact remains that the Inspirational Conference, August 29th, 30th and 31st, was true to its name. An hour of Bible Study followed, after a short intermission over, by an hour of Bible Exposition, gave fifty missionaries who were present a clearer vision of God's Word and purpose, so that when the afternoon session of Conference came, all were better fitted for a sympathetic discussion of the problems set before them us.

"The Missionary in His Home" was the subject of the discussion on the first day, and was led by Rev. L. L. Young, of Hamheung. How much time should be given to wife and home? How shall we teach the children on the station? How treat Korean visitors to the

home? Our relation to our servants. These were some of the topics discussed, and the fact that the discussion lasted for over two hours nominally and for days in practice proved that it is a subject that is of more than academic interest. Many of us learned much, and all will be able to take a keener interest in such things, that are frequently overlooked in the rush of detail of the church, school and hospital work.

The next day Dr. S. A. Moffett, of Pyongyang, led the conference on "The Missionary in His Ecclesiastical Relations." He called our attention to the fact that there are men of experience among the Korean pastors and church leaders, and that we missionaries are often not as considerate of them as they are of us. The younger missionaries, especially, have to exercise great care in their relations, keeping ever before them the aim of all our missionary work, to establish a self-supporting, self-propagating and self-governing church, in which the missionary is to play an ever-decreasing part, finally dropping out altogether.

Rev. F. W. Bull, of Kunsan, made a strong appeal to us to modify our harsh, overbearing Western manner so as to be able to command the respect of the Korean, both Christian and non-Christian. His subject was "The Missionary in the Community," and he used the life of the late Dr. Forsythe as an example. This life, short in Korea, was yet productive in winning the goodwill of many of the Koreans of all classes. Dr. Forsythe, by his loving self-

abnegation, won a place in the hearts of many that could not be won by many more years of faithful but less unselfish, loving service.

At the close of the Korean General Assembly the Council met for business, and a full day, with an additional session the next morning, was barely sufficient to get through all that was presented to the meeting. This body is only advisory, but that its usefulness is not yet gone was very evident from the interest taken in the keen discussions, from the strenuous that the chairman, Rev. D. M. Lyall, of Kyumasan, had in keeping order.

Not a little of interest was added to the meetings all through by the presence of visitors. Rev. A. E. Armstrong, the Assistant

Secretary of the Foreign Mission Board of the Presbyterian Church in Canada; Rev. Egbert M. Smith, D. D., Secretary of the Foreign Mission Board of the Presbyterian Church, U. S., (South); and Rev. A. Oltmans, D. D., of Meiji Gakuin, Tokyo, the Delegate from the Japan Conference of Federated Missions to the Federal Council of Missions in Korea, were all there and took a part in the discussions.

The Presbyterian Council is to meet next year at Pyengyang, on October first, and three days will be spent in a somewhat similar Conference. It is hoped that a larger number will be present and help to make the Conference of wider value.

The Seventh Annual Meeting of the Federal Council of Missions in Korea.

By F. G. VESEY.

The Council which convened at 9:00 A. M. September 10th in Ewha Haktang Chapel, Séoul, is believed by many to have been the best meeting ever held by that body.

Dr. G. S. McCune, our outgoing Chairman, fittingly opened the Council by prayer and a portion of Scripture after which he economized time to the utmost, setting us all an illustrious example, by waiving the delivery of his opening address in favor of THE KOREA MISSION FIELD, whose editor received it with open arms.

Rev. A. E. Armstrong, one of the secretaries of the Canadian Presbyterian Board, conducted the service of the devotional hour Tuesday, and delivered a timely and helpful address on the topic "Prayer in war time." By quotations he strikingly illustrated how many of our military and naval leaders regard prayer as the greatest of our national weapons.

The Rev. E. J. O. Fraser, of the Canadian Mission, was unanimously elected chairman with the Rev. M. B. Stokes as vice-chairman. The Rev. B. W. Billings was chosen secretary for the term of three years, and the Rev. J.

U. S. Toms statistician, while Mr. Brockman took his old place as treasurer. Mr. Gerald Bonwick of the Tract Society gave us an excellent report concerning the Federal Council's publications, bringing in also a number of recommendations, which were acted upon later to the end that the Council's productions might be more popular and paying.

On Tuesday afternoon we were privileged to hear a strong and persuasive address by Raymond S. Curtice, Esq., the American Consul, on the work and needs of the Red Cross, especially in relation to Siberia and Manchuria. The message was worthy of a great cause and created a deep impression. Everyone present must have had his or her heart stirred as we heard of the largeness of the need and the inadequacy of the supply. Many men and women are likely to be needed, but every effort is to be made that the present mission work among the Koreans shall be interrupted as little as possible. As a result of the meeting a committee was formed, consisting of one member from each of the missions, which should confer with the special committee of the Red Cross

in Seoul and, taking into consideration all conditions, affecting the despatching of volunteers to Siberia.

On Tuesday evening the Rev. Dr. Frank K. Sanders, of the Board of Missionary Preparation, gave us a very instructive and helpful address. He told us that his Board is composed of 36 members, wonderfully representative, all specialists in the various branches which affect missionary training and preparation. His Board deals with many matters but chief among these is the seven-fold programme thus:—The Candidate, The Boards of Missions, The Institutions for Preparations, One Year of Field Study before coming out, The Question of the First year on the Field, The Remaining Years of the first period on the Field, and lastly The First Furlough Home. I cannot enlarge here upon these items as space forbids.

Wednesday was a full day. A speech, by Mr. Yun Chi Ho, brought us to a place of heart searching as to our past, present and future relations with the Koreans. He spoke of a possible estrangement; told us of the seeming disease, but left for us the matter of finding the cure. His speech was timely and most helpful from our point of view, and every member of the conference was grateful for it. It was one of the features of the Council's meetings that the hymns were carefully selected, as after Mr. Yun had spoken we sang together Longstaff's hymn:—

"Take time to be holy, speak oft with thy Lord;
Abide in Him always and feed on His Word."

The Rev. Egbert W. Smith, D. D., Executive Secretary of the Board of the Presbyterian Church, South, then addressed us on the subject of "Use what you have," showing us from the Word of God that our Heavenly Father only expects us to give Him what we have. He will use this abundantly to His honor and glory. It was an inspiring talk that will remain with us for many a day. The afternoon session was given up to the Tract Society and it was most cheering to hear of its continued progress and success. The Society's Execu-

tive Committee's report recommended the purchase immediately of the property adjoining the Tract House as the present premises are inadequate and the growing demands of the Society compel an extension of the building. Five thousand yen was asked for as the price of the needed site and of this several hundreds of yen were promised by those present. It was decided to make an appeal to each station so that every one may have the privilege of helping on this good work. Dr. Gale gave us a very instructive address on literature and the pressing need of it in Korea, while Mr. Whittemore brought the claims of the Society very near to each individual missionary.

The latter part of the afternoon was occupied by the meeting of the Foreign School Association of Korea. Reports were read and the merits of the school were discussed. The school has done excellent work in the past and is capable of meeting the needs of the smaller stations in providing in its well managed dormitory for the older children of missionaries.

On Wednesday evening the well-worn question of the Hymn-book was discussed. The committee's report was referred back and next day it brought in a generous proposal which hands over the future of the book to the Tract Society and re-imburses the Missions for their investment in the fund. Next the matter of a language school was brought forward by Dr. Schofield with all his usual wit and playful sarcasm. Amid roars of laughter he gave reason after reason for the establishing of such a school. Missionaries young and old voted sympathetically for the movement, after Dr. Oltmans of Japan had given us his frank and worthy advice. So it is likely that such a school for Korea is not so far off as we had imagined.

I have omitted to speak of two speeches which interested the Council not a little. I refer to the delegates of the Federated Missions. The Rev. Oltmans, D. D. brought fraternal greetings from his Council in Japan and encouraged us with his optimism and

faith while Rev. G. Engel, our delegate to Japan, spoke of the great and good work which the Japanese missionaries are doing. Only good can accrue to both Councils by this annual interchange of visiting delegates in the mutual increase of knowledge and wisdom and of the spirit of brotherhood. Our chosen delegate for next year is the Rev. W. R. Foote.

One of the big questions of the Council related to the future work of the Korean Methodist Church's missionary effort in the far North. After much helpful discussion it was unanimously agreed to refer the whole matter to the Korean Federal Council with the understanding that existing work be duly regarded. It is hoped that some field shall be agreed upon that will be acceptable to both branches of the Korean Church in question.

The need of a Continuation Committee oc-

cupied a good part of one of the sessions with the result that the question was left open to the investigations of a strong committee who shall bring information to the Federal Council meeting in 1919.

A big program of Social Service effort was referred to the Executive Committee who shall bring forward plans and suggestions next year. These will include "Prisoners Aid," "Relief Work," "Temperance Campaigns," "Advertisements on street cars—a Gospel Propaganda" etc, etc.

There are many things relating to the Conference omitted here through lack of space. We are thoroughly persuaded that if time and finance permitted it would be eminently profitable that every foreign missionary in Korea should attend the annual meeting of our Federal Council.

Some Wayside Experiences.

BY ALEX. A. PIETERS.

"How earnest is the profession of Christianity by the Korean? How deep is their faith? Are they able to stand persecution?" These and other similar questions are often asked of missionaries, with perhaps a suggestion of skepticism. The following incidents, that have come under my observation in my itineration during the past year, may help to answer these questions.

Last winter typhus fever broke out in a village which numbered among its inhabitants three Christian families. Although the people shun the infected houses and as a rule will do absolutely nothing for the sick or dead, the Christians went unhesitatingly among the sick, doing all they could to help them and their families and assisting in burying those who succumbed. Such self-sacrifice was a deeper wonder to the villagers, and resulted in deeper interest in the religion that could both make people fearless and protect them from infection. For although the fever carried away many of the other people, all of the Christians were spared.

In one of the churches there is a man who is almost totally deaf. He has hired himself out for his food, clothes, and a small sum of money. Every cent of his wages he gives for the work of the church. He is so appreciative of the visits of the missionary or any outside teacher that he almost invariably presents them with some money to help pay their travelling expenses. In spite of his deafness he never misses a church service or a Bible class, and takes a hearty part in the singing and Scripture reading. It is really an inspiration to the speaker to watch the rapturous expression of the face of the man as he *listens* to the sermon, although he does not hear one word.

An elderly woman once presented herself to me for examination for baptism. As she was rather ignorant of the essential doctrines, I hesitated to pass her, but I soon found that what she lacked in knowledge she more than made up in faith. She was living with a widowed sister, who had several children. Both were eeking out a living from a little plot of ground they were renting. The older

woman was the means of leading the whole family to Christ. To earn something for her contributions to the church she gleaned the harvested fields. And to be able to pay her expenses while attending the district class, she spent many summer days on the mountains some distance from her house, gathering edible herbs, and then carried them ten miles to the market to sell.

The church where this woman lives was built almost entirely by the leader and his wife. For two years they denied themselves their noon meal in order to accumulate enough money for that. They keep a small inn, and no guest goes away without the gospel having been presented to him. They also have a supply of portions of Scriptures on hand, and sell about a hundred copies a year. Last winter they paid all the expenses of an evangelist for a month, who worked in their neighborhood. The woman walks every night up the hill not far from their house to engage in quiet prayer.

One day a woman came to me much troubled in her mind. She had made a vow years ago, when her little girl, the only child, was sick, that she would give her to the service of Christ if her health was restored. The child recovered, but when the mother tried to send her to school in preparation for future Christian work, she found the expense away beyond her scanty means. Now the girl has reached the marriageable age, but the mother did not dare to give her in marriage for fear of breaking her vow. I took it upon myself to suggest to her that if she gave her daughter to a Christian man and helped her to be a good wife and mother her vow would be truly fulfilled. The woman went away comforted.

At a village where there is a small church, one house after another has mysteriously caught fire. The Christians were accused of incurring the wrath of the evil spirits who were causing the fires. They stood the persecution patiently until the incendiary was finally caught. Since then the villagers, per-

haps out of compunction of conscience, have been very friendly to the Christians, and the church has received a new impetus for growth.

This spring I baptized a woman who had been saved both physically and spiritually. About a year before that she lost her mind and started wandering around the country, eating what she could get by begging and sleeping anywhere. Her family, though non-Christians, brought her to our church to get *the devil* driven out of her. The woman kept at first running away, but gradually, as prayer was being offered for her, she began to regain her reason and listen intently. Soon she asked for a hymnbook and a New Testament, and wanted to be taught how to pray. In the course of a month she was completely cured and became an earnest seeker after the truth. Now she is a devout Christian, and does not tire of telling to everyone how she was saved.

Not far from that church there lived a man paralyzed in both legs. Hearing of the wonderful cure of that woman he, too, wanted to become a Christian in the hope that a similar miracle would be wrought on him. The Christians were told about it, and when the time for the winter class came, one of them invited him to stay at his house. Four times each day, for seven days, the Christians took turns carrying the paralyzed man on their backs up the steep hill to the church. As I watched them toil uphill with the heavy load I thought, whether a miracle of healing is performed or not, Christ has already wrought a miracle in the hearts of these men.

A fifteen-year old girl, not yet baptized, has flatly refused to be married by her non-Christian father to a man outside the church. No amount of persuasion would move her, and when beaten she flees to the hills to pray. In fact, prayer seems to be her only consolation and strength.

At another place a girl was betrothed by her non-Christian father while yet a child. The young man was taken into the home to work for his future bride. In the meanwhile

the father sent the girl to a Christian school where she later accepted Christ. Upon her graduation her father concluded that she was too good for the man to whom he had betrothed her, and that a marriage much more advantageous could be arranged. However, he soon found that the Christian experience and education had taught the girl a true sense of right and independence of judgment. This modern Rachel was not going to allow her Jacob to be cheated out of his prize, and no matter what alluring propositions for a richer or nobler husband were made to her, she insisted firmly that her father must fulfill the contract. One might wonder whether that was the only reason of her persistence.

The next day after the wedding this girl was taken, according to custom, to pay her re-

spects to her husband's family. She was much surprised to be shown into a fine room of a prosperous looking house, since she knew that her husband's family was quite poor. It turned out that the room had been *borrowed* from a relative, for the bridegroom was ashamed to take his *genteel* bride to the squalid house of his father. The girl, however, proudly replied that she would not stay in a borrowed house, and insisted upon being taken to the house of her father-in-law. This Korean *new woman* is at present the school mistress of a large Christian school.

I have no doubt that any missionary of this country could multiply such instances many times. Is it surprising that we who come in close touch with this people have no doubt of their faith and love and character!

Correspondence.

Goshen, Indiana.

July 18th 1918.

MY DEAR MR. DECAMP;

By this mail I am sending a few more names to add to your list of Korea Field subscribers and wish I could say the right word that would interest all our missionaries when returning on furlough to go and do likewise.

We all recognise the real worth of the KOREA MISSION FIELD, I know, not only from a literary standpoint, but also as a medium for spreading the news about our work in Korea.

I have undertaken a plan which will yield satisfactory returns in the form of more subscribers when once it gets into working order.

Mrs. Swinehart, Letitia and I are pleasantly located in a quiet cottage at Montreat where we expect to spend the greater part of the summer. Mrs. Swinehart has almost entirely recovered from the illness which she experienc-

ed just before we left Korea, and looks like a young girl again.

Letitia, as you perhaps know, was married to an Army Officer in May, and he is now with the colors in France.

I have been quite constantly on the move, keeping appointments which were made for me by our Executive Committee and by myself. We have been home about two months and I have delivered about 30 addresses to over 12,000 people. But it is easy to talk about Korea!

Rev. and Mrs. L. B. Tate are here now, as are Rev. and Mrs. Chas. H. Pratt, formerly from Soonchun.

Remember the furloughers in your prayers, especially at the foreign service on Sundays. We all need it.

With best regards to yourself, your good wife and the kiddies, I would remain, as ever,

Faithfully Yours,

M. L. SWINEHART.

One Precious Jewel.

By MISS M. HARTNESS.

For many of us the last days of the summer were saddened by the news that Mrs. B. S. Luckett had been called away from us to her new Home. We knew that she had looked forward to this call for years and that it was with great joy she went to be with her loved ones, but those who loved her will feel that there is a lack which cannot be met until we meet her again. And who were those who loved her? Few of us can claim the love of such a circle of friends as hers. Far beyond her own home friends were the girls of the Florence Grit-tenden Homes, the Mountain Whites, Negroes, Koreans, Japanese, and many missionaries and their children. She gave herself for all of these. The beautiful Luckett home in Pyengyang stands as a memorial of her but there are other beautiful memorials which shall testify of her through all eternity and of one of these I want to tell you.

Who has not heard of Pigville, that vile little village just without the city of Pyengyang? A village to which the pigs of the city had been banished and the vileness of the swine seemed to have entered into the owners of them. At any rate there could scarcely be found a more wicked village. The wine house might well have been labelled on one side the "First Chance" and on the other side the "Last Chance" as we have seen many saloons in America named.

At some time during Mrs. Luckett's life in the school for missionaries' children in Pyengyang Dr. McCune held revival services there. He asked each person to bring an unbeliever to a certain service. Mrs. Luckett with her cook as interpreter went down to Pigville to find some one who would go. You know that was not easy! But after many doors had been shut in their faces they found one old woman who would go. That little old woman was converted that night. She moved away from the village to better surroundings. Mrs.

Luckett had had two visions, one of the awfulness of the sin in that village and another of the transformation Jesus Christ could work there. From that time on her time and thought were given to Pigville. With the foreign children to talk for her and a Korean college student as evangelist she organized a heathen Sunday School. We met on the hillside, in the road, or on a porch if one were offered, and when the desperately cold weather came a home was opened to us. Needless to say it was the salvation of the home. Mrs. Luckett would seize upon missionaries in their spare minutes and persuade them to go on a preaching tour in Pigville. One house she never allowed them to miss was the wine house. For that home she and the missionary children continued in prayer. The old woman of the house railed and stormed at them furiously and spurred her small son on to make trouble. He always came to Sunday School and always made his presence known. The old father considered Christianity beneath his notice and refused to listen to it. Strange to say, however, they allowed their attractive young daughter to do as she pleased and she pleased to come to Sunday school. She was a lovely girl of about sixteen, a lily in that sluggish mine. She wanted a hymn book and a Bible. Her brother also wanted a hymn book and got it so that he could tear it up in our presence. That wine house continued fierce in its railing and persecution, but for some reason they left Pobai, the daughter, alone to decide as she wished. I do not know that she was the first convert but there was none over whom Mrs. Luckett rejoiced more, for it seemed as though her sweet soul and body had just been snatched back from the brink of evil. Pobai soon went to live with her grandmother in the city and every Sunday they two were seen together in the learners' class. Before long the old father told us that he was going to sell out

his business and "believe" but for some time his old tartar of a wife would not let him. Now however that house is a wine house no longer.

The pigs have been moved from Pigville but that is not the only reason why the village deserves a better name. A chapel is being built there as a result of the work Miss Cleland carried on after Mrs. Lockett went to America.

I met Pobai on the road just a few days ago. I had not seen her for months for she had

married and was attending another church. Her tiny son was tied to her back and he was a sweet, clean little fellow, too. Is there a greater reward that any of us could wish than the knowledge that we had been the instrument used of God to save that soul which has become so sweet and may be so useful in the kingdom of heaven?

"They that turn many to righteousness shall shine as the stars for ever and ever."

Notes and Personals.

Canadian Presbyterian Mission.

Rev. and Mrs. D. A. Macdonald and their two sons sailed on the s/s *Monteagle* October 12, for Canada.

Miss J. H. Kirk is in Seoul for medical treatment.

Miss H. A. Bligh has been kindly loaned to the Seoul Foreign School Association by her Mission to fill a vacancy until the end of the year.

Dr. T. D. Mansfield of Wonsan, who was for over a month in Harbin and Vladivostock in Red Cross work, is at home for a time.

The hospital at Song Chin has been offered to the British Authorities for the use of the Red Cross.

A son was born to Dr. and Mrs. F. W. Scofield in Toronto on July 9.

Presbyterian Mission, South.

A daughter was born to Rev. and Mrs. R. T. Coit on September 26, at Soonchun.

Rev. and Mrs. J. C. Crane, Soonchun, left for America on the s/s *Rembrandt* from Yokohama on October 8. Both Mr. and Mrs. Crane have been in ill health. It is hoped that they will be able to return in a year's time.

Mr. M. L. Swinehart, now in America, has been drafted for military service and if called up will not be able to return to Korea until after the war.

Mrs. W. B. Harrison's health, having been fully re-established, she returned from the United States last month.

Methodist Mission, North.

To Rev. and Mrs. F. H. Smith a daughter was born on September 28, at Seoul.

Australian Presbyterian Mission.

Rev. J. T. Kelly and family left for Australia in October on account of the nervous breakdown of Mr. Kelly.

Presbyterian Mission, North.

Rev. and Mrs. Roscoe C. Coen have arrived in Seoul.

Dr. and Mrs. Roy K. Smith have arrived in Andong after a year's absence.

Rev. G. S. McCune, D. D., has left for a three months' visit to the United States.

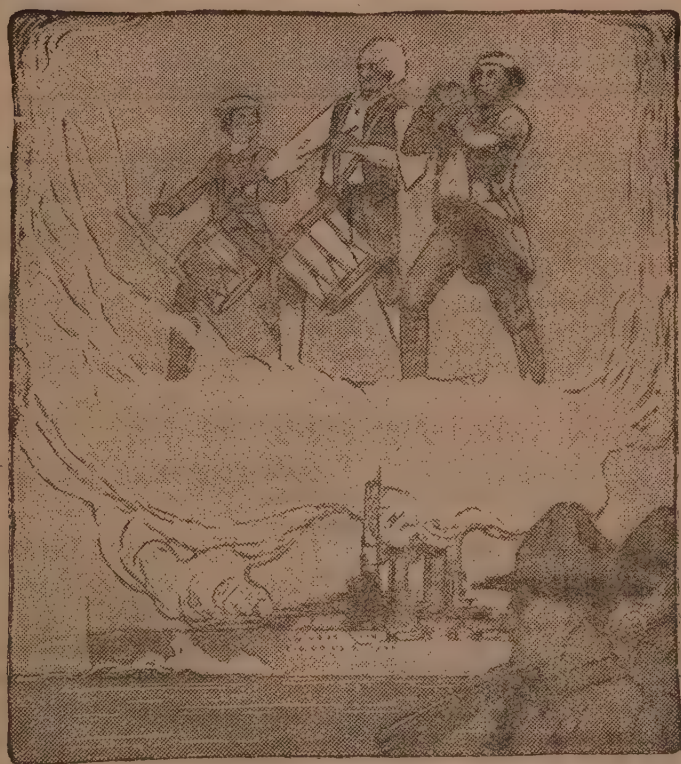
Rev. T. Stanley Soltau's post office address is now c/o Union Christian College, Moukden, Manchuria.

We regret to record the death, in Canada, of the mother of Mr. G. A. Gregg, of the Y. M. C. A., Seoul, at the advanced age of eighty-five years.

As we go to press news has also reached us that Mrs. H. G. Whiting, of Chairyung, passed away on October 10th. A fuller notice will appear in an early number; meanwhile we respectfully extend to Dr. Whiting and to their daughter, Mrs. Gillis of Pyeng Yang, our most sincere sympathy.



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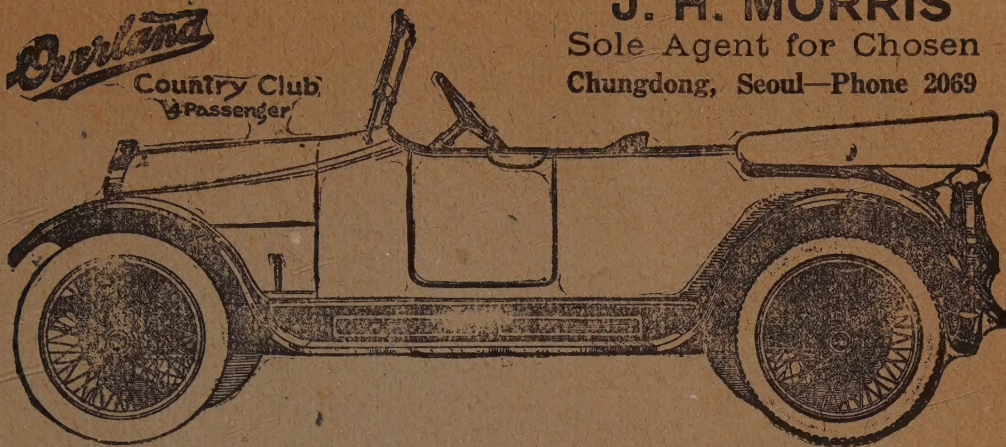
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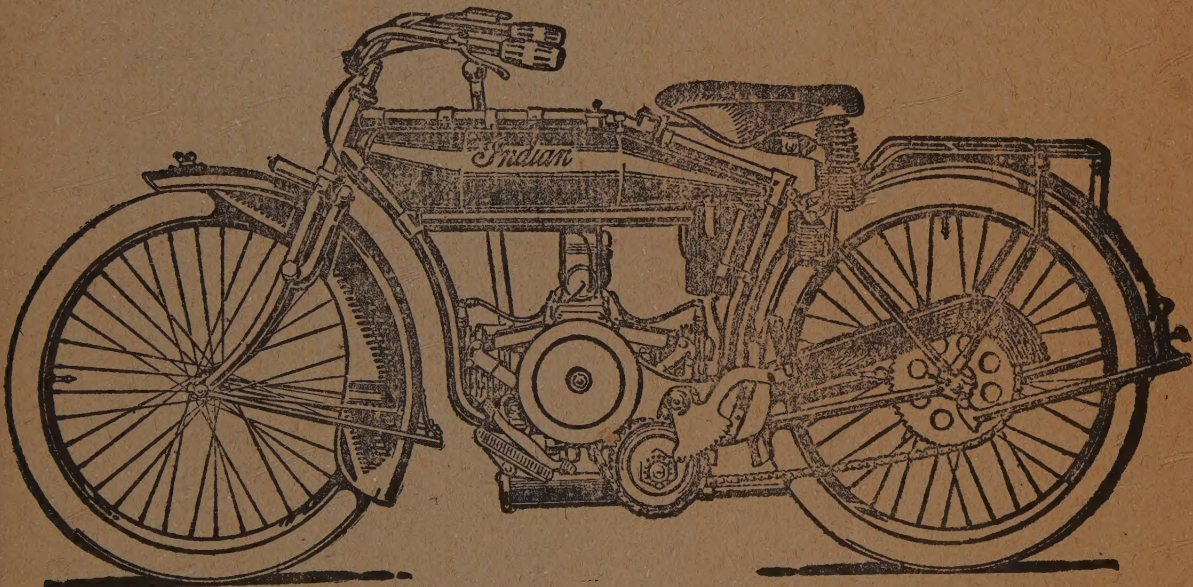


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FOR KOREA

The Board of Revisers is meeting in daily session at the Bible House, Seoul, revising the Old Testament.

FOR JAPAN

The revision of the Japanese New Testament has now been completed and published.

FOR CHINA

The revision of the Bible has at length been finished in Wenli, the classical form of the language which appeals to educated Chinese.

After twenty-seven years' labour, the revision of the Bible has just been finished in Mandarin—that form of Chinese which is spoken and read by the vast majority of people in China. This Mandarin version addresses more human beings than the English Bible itself.

FOR ITALY

Diodati's classic version of the New Testament has been revised and printed for modern Italians.

FOR SERBIA

The Bible Society has just set apart a considerable sum to defray the cost of a revision of the Serbian New Testament; this task is being undertaken by learned Serbian ecclesiastics who are now in England.

FOR BULGARIA

In the service it renders, the Society knows no distinction between friend and foe. More than fifty years ago it published the first Bible ever printed in Bulgarian. Before 1914 it had set on foot a careful revision of the Bulgarian version. This has since been completed, and is now passing through the press.

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